THE THEOSOPHICAL

FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF
THE THEOSOPHICAL SOCIETY IN AMERICA.

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THEOSOPHICAL NOTES.

[It is proposed not only to make each issue of THE FORUM a theatre for the discussion of Theosophical questions by members, for the benefit of members, but to make it also serve as a pamphlet suitable for presentation to enquirers. With this in view, a new department is now inaugurated, under the above heading, to which it is hoped that writers on Theosophy will contribute short essays. Noteworthy extracts from the works of Madame Blavatsky, of Mr. Judge, and of other well-known exponents, will be inserted occasionally. Some four or five pages will be devoted to this purpose every month, but it is not intended that the whole of this space shall always be occupied by one contributor, and "Notes" of about five hundred to one thousand words will be preferred. We shall rely upon Mr. Charles Johnston, M. R. A. S., to continue under this heading the valuable papers which formerly constituted "The Oriental Department." All communications should be addressed to the Editor THEOSOPHICAL FORUM, P. O. Box 1584, New York, N. Y.—EDITOR.]

FALSE ISSUES.

The T. S., as a corporate body, has had a varied experience. At first it was assailed from without; later from within. The first point of importance in all these assaults from beginning to end is that they have been purely personal. During H. P. B.'s lifetime she was continually assailed, and all attacks on the Society she was trying to establish, centered on her. If she could be silenced or disgraced the T. S. would disappear. After each of these attacks it was loudly proclaimed, "Now the T. S. is dead;" but somehow it did not die. This "border warfare" continued for nearly twenty years, during the lifetime of H. P. B. I am not aware of a single serious and intelligent attempt to discredit or disprove the real doctrines or philosophy taught, otherwise than by abusing their

advocates. This false issue is very plain and should not be overlooked or forgotten.

Later, certain issues arose within the T. S., as it seemed that the society was to be tested in every way. To all outside assaults the Society presented a solid front and stood as one man, and after each attack grew faster and became stronger than ever. But when internal dissention arose, the Society broke in two. Everybody is aware of this fact, but everyone does not seem to understand that it was the same false issue in another form. It all concerned personalities : an individual assailed; and an individual leading the assault. Again, as before, no question of the basic doctrines or philosophy except as the ethical doctrines were involved in the assault or the defense. The doctrines still challenged the world ; though the T. S. was disrupted. In the latest experience, that of last February, precisely the same false issue was raised, *though the method was reversed.* Instead of a direct assault of an individual, a scheme was secretly planned and most elaborately and boldly executed for the *glorification of an individual,* and as before everything was made to turn on this one pivot, and the majority were either wheedled or frightened into accepting this false issue "in the name of the Masters." The youngest and even the stupidest member of the T. S. ought by this time to be familiar with this Janus-faced foe of the T. S., this false issue in the progress of the human race. In every issue referred to, every possible device and subterfuge has been resorted to to obscure the real issue, viz : Principle vs. Personality. It has been made to appear that to attack or to defend, to glorify or to refuse to do so, involved all of life and is the Alpha and Omega of Theosophy. The result is natural and inevitable, viz., bewilderment and discouragement, except with those who have learned to discriminate between the false and the true ; between the personal, and the universal. In the meantime, the real doctrines have steadily made headway in the world, and if the rolls were called by the Karmic recorder, the acceptance of these doctrines as to members and intelligence of individuals might be found greater outside than in the T. S. The influence and destiny of the T. S. becomes therefore, a question of both interest and importance. Can professed Theosophists co-operate sufficiently to hold together as an organized body ? Have they yet learned, or are they capable of learning how to organize and co-operative?

I answer, *never*, till they kill out intolerance, and cease condemnation or adulation of others. They can only degenerate into a sect, with the most fulsome flattery and abject vassalage of some

fetish, and scorn and hatred of some other, each masquerading in a human form, and in the one case as degrading as the other, as it is the same Janus-faced diety. There can be no organization worthy of the name till every individual composing it has learned to discern *at sight* these false issues, and never for one moment to be deceived by them, or led astry, even though they be heralded by an angel in the sun, and blazoned in letters of fire on the vault of heaven! Out of the T. S. will come a body who will thus discriminate, whether they be few in numbers, or many, and just at present that is the real, the only True Issue in the movement as such.

An easy way out of the dilemma for the timid or the indifferent is to "flock all by one's-self," and refuse to have anything further to do with any organization, and it is perfectly evident that these no more than the contentious and intolerant will help to form the new body. The former are a dead weight and even less to be desired than the latter, who have at least the courage of their convictions plus life-energy. These timid "goody-goody" souls can weave their garment of conceit about them and go to sleep till the next incarnation, or unfold their butterfly wings in Devachan. Those, however, who have stood the test with H. P. B., are not frightened at the smell of powder or the din of battle. Each will *stand*, if he stands alone, and see to it that "her latest incarnation is not a failure," and that the Society she formed and for which she suffered and died is not swept into the dust-bin of musty creeds, nor allowed to rival the Vatican on the Pontine marshes.

J. D. Buck.

ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

> There is one Lord, the inmost soul of all beings, who makes visible one power in many forms;—they who behold him dwelling in their hearts have lasting joy that belongs not to others;
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> Eternal among things not eternal, the Soul of souls;—they who behold him dwelling in their hearts have peace eternal that belongs not to others.—*Katha Upanishad.*

In the oasis of Merv, and all along the vale of Zerafshan, and the Samarcand river, you come upon the ruins of once lovely oriental mansions, each of which has a fountain in its inner court; relics of the flowery summer of Musulman days. But now the houses are tumbling to pieces, the fountains are broken and covered over with all sorts of rubbish, fragments of stone, broken tiles, bits of carved beams, dust, withered leaves, drifted in with the wind; and scor-

pions and spiders, lizards and serpents play about in the basin of the once ice-cool fountain. For in olden days, the water came through the desert-watering rivers from the snow-covered summits of the loftiest uplands in the world.

It is a trite symbol, but we are in much the same case as those old Moslem dwelling places, and there seems a certain element of mockery in thinking that the people you meet have really fountains of living water, of creative power, of regenerative life within them, which might, if set going again, really make them something like the gods of long forgotten days.

There is little that is creative in us, little that has the ring and temper of immortality; our minds are full of the broken fragments of other people's thoughts, our lives are lived for the sake of other people's opinions, and we are conscious of the lowest ebb tide of our celestial energies, so that the triumphant sentences of the old books of wisdom, about immortal joy, everlasting power, and infinite peace, seem rather fine stokes of irony, when we apply them to ourselves. We may be archangels in disguise, but the disguise is a good one; we need not be afraid of being found out.

If we come to analyse it, it is marvelous how much of our lives is based on fear; all the rush for wealth, all the 'massacre of gold,' as a poor poet once called it, is really so much cowardice, and the bad results of this cowardice go much further than its original victims dream of; like people who cry "fire!" in a theater, they not only run themselves, but also set the others running.

Beyond mere bodily comfort, and a sufficiency of amusement, wealth is sought wholly from the meanest possible desire to gain power over other people through their fear and envy; we want to feel richer than other people, or rather to have them feel poorer than we are, and to that end we heap up riches; and so we come to have a society dominated by a band of bald-headed millionaires with their claws out, grasping at each other's piles of cash, and so setting all the rest of us grasping, by imitation. The panic is as catching as all panics are; and if the main energy of our lives goes in that direction, what wonder if the houses of our souls come to look like those dwelling-places in Zerafshan.

We look back on the middle ages as a barbarous epoch of violence and bloodshed, and are complacent in our own superiority. But the ideal of success was far higher then, than it is now; the ideal was personal valor, the personal comeliness, and not merely a swollen bank account attached to a mediocre and grasping personality, with no form or comeliness, that we should desire him. It

is well said that this is the great opportunity for spiritual effort and spiritual enlightenment. For never was a time when they were more needed. We talk of the end of the dark ages. We are in the very middle of them, the blackest hour of all. For never before did the whole world cherish so low and poor ideals of success in life. Even the policy of nations is now guided by the bankers, not the patriots ; the question is, what policy will pay.

In art and literature, it is just the same thing ; the question is no longer to paint a true picture, or write a really good book, but to do something that will sell well, something catchy, that will appeal to the largest number of commonplace and mediocre minds, and that is why appeals to sensual feelings make up so great a part of modern books, especially in the nation whose novels are the best written in the world. One can always count on the popularity of literary material of that sort.

If these modern men of wealth had a real sense of beauty, or even of fine pageantry, one could forgive them much ; but the main matter with them is always the figure at the bank ; and not what they can do with it, whether to amuse or edify themselves or others. It thus comes that their wives are a special providence to them, for the concrete sex always likes to have something positive and tangible to show ; not merely the desire of possessions, but the present sense of them. Were it not for the spending sex, the world would get absolutely nothing for all these millions, but the sense of a row of figures.

The result of all this is, that craven and abject state which our world has fallen into, under the dominion of the desire for sensation, and the lust of possession, both of which are mere veils to cover up poverty in the sense of real life, of present vigor, of creative power. For, strange as it may seem, those books of old are not uttering irony at all ; they are telling the simple facts, the plainest truth, when they speak of our infinite heritage, our immortal possessions. People have the idea that they will come into these things when they die ; let us hope they will, to some extent. But the root of their hope is a deep and unconscious conviction that they can never enter into their spiritual inheritance here, in a world where the rights of property are perpetually distracting their attention from the realities of being.

The true ideal has nothing in common with the old monastic vanity of poverty, humility and weakness ; of fleeing from the world, and living a life opposed to nature. The true ideal is that every one of us should have a full and present sense of power,

such as will leisurely balance all other people, and indeed the whole world itself. And we are born also to a real conquest over nature, direct, and flowing from our wills, instead of this mere impertinence towards nature, which we call our modern industrial life. We should have, in this life, and in this world, such a sense of power, such a sweeping vision, such serenity, such well-balanced stability, that the change of death, which is to make archangels of us, should find little to change in us or our ideals; but that we should already inherit eternity, while dwelling here.

The root of the lowness and poverty in our lives, in all our lives, whether we are millionares, or only long to be, is our absolute destitution of real self-reliance, the reliance on the present power and resourcefulness of our souls. That makes our thoughts poor, our emotions poor, our wills poor, our works poor; that is the real cause of the poverty of talent in the world, because we can by no means be persuaded to clear out the rubbish of our fountains, and set them flowing again, in realization of that fine old simile of the inner stream of living water, springing up to everlasting life.

We talk about 'making a living.' If we were less conceited, we should first think that there is a necessity of justifying ourselves for being alive at all. We ought to have something to show for it, instead of being 'mere empty measures, that cumber the granary.' Never believe it, when people tell you that they have no talent and no power, and cannot therefore do this or that. What business have they here, in the midst of a universe teeming with spiritual force? Why can they not appropriate some of it, on the good old principle of the kingdom of heaven taken by violence. We should have more cases of wise old people coming into second youth and power, if we had not so many foolish young people who squander the little power they possess in all kinds of foolishness. And the ideal is not so much a creative activity,—that is, an activity which creates things for other people to admire,—as first of all a stability and self reliance, an excellent and buoyant life for ourselves. We shall best help other people by paying the strictest attention to our lives and powers.

For when Prajapati made the shadows of early men, he made no two alike; and he meant the diversity to continue. And therefore, if all of us were but content to be ourselves, we should all be different and do different things, and therefore refreshingly original things, and that would be creation enough, and a sufficient benefaction towards our neighbors.

And the heart of the matter is this: if you find or imagine,

that you personally have no creative energy or power, no well of immortal waters, in the court of your dwelling, be advised to ask yourself whether you base your life on the hunger of sensations and the lust of possessions ; for these two pleas of poverty are the real causes of the bankruptcy of the soul. You can hardly expect to teach others to live brave lives in the eye of day, while you yourself are cowering with chattering teeth. Brace up, archangel, and try what valor is in you. At the worst, I suppose you can only lose your head, and will that greatly matter ?

So if I were asked : what are we to do, to spread high ideals in the days to come?—I would answer this : let us try each to discover his own particular soul, and then leave that soul to do the rest. It will soon break forth into a hundred creative energies, like those once proud fountains in Zerafshan, and from the new life the flower-garden of the soul will soon burst into bloom, and the rest of the world will ask nothing better than to press round in mute admiration.

QUESTIONS AND ANSWERS.

Question 118.

Should a Theosophist discountenance War?

J. D. Buck.—A Theosophist, as such, and in the last analysis, will by precept and example discountenance all strife, contention and warring amongst men. But none of us is in that sense a "Theosophist." We are but members of the T. S. So long as we are in the world and of it, so long we owe not only a duty to neighbor and family, but to country as well. In other words we are still indebted to our fellow men and involved in the common duty to country. We have not yet fulfilled the law, by obeying it, and cannot say with Jesus, "It is finished." An ideal Theosophist is thus a perfect man who has fulfilled the law.

The Theosophist in the broader sense, who is a member of the T. S. will endeavor to determine the Justice of a cause, and a war that may fairly be said to be waged in the interest of humanity to secure Justice, to right some great wrong, to put down cruelty and oppression will have the cordial sympathy and support of every one deserving in the least degree the name of Theosophist. War is essentially cruel and devilish as to passing events, but it is still by removing greater cruelties and diabolism an agent of civilization. The nation that, when involved in war, strenuously avoids all unnecessary pain, nurses the enemy's sick, treats magnanimously a

fallen foe, and makes haste to feed his starving people may be a wiser agent of civilization and a better exponant of the Prince of Peace than the exhortations, litanies, and sermons of a thousand years! I am proud of my country for having done just this, and being the Karmic agent to a whole millennium of treachery and cruelty, and priest ridden degradation.

Instead of discountenancing such a war, and I need no better illustration, I would if necessary, become a part of it and join our brave Gen. Ludlow at the front.

J. H. Connelly.—There is too much vague smothering generality about that question for serious treatment. One might as well ask "Is it advisable to eat beans?" Both war and beans are good, or not good, according to circumstances. War waged for destruction of tyranny, enfranchisement of humanity and redress of wrong, is gloriously right and proper, just as are forcible measures for restraint of criminals and punishment of individual crimes. War for the ends of plunder and expansion of national territory are to be unqualifiedly condemned. There is no reason whatever for supposing the existence of any influence in Theosophy to make a man's mind any flabbier, or his tendency to mushy sentimentalism any greater, than he would be if a Hard Shell Baptist. On the contrary he has instilled into him a consciousness of responsibility for right judgment and regard for his reason, that cultivates habits of independent thinking and clear comprehension of means and ends not essentially easy to one who lives by "faith" and leaves all doubtful questions to "the will of Heaven." Hence, I should say that it would be characteristic of a good Theosophist to heartily approve of a war waged for the right, and to condemn one inspired by purposes of wrong. The trivial fact that a lot of people are likely to be killed in either case does not enter into the issue at all.

F. N. Losee.—I believe all true Americans are Theosophists by supporting the Constitution of the United States of America, which is in expressed sentiment the same as that of the T. S. in A. I believe Americans are doing the best under the circumstances to stop the war between Spain and Cuba. All Americans sympathize with those who would be free from tyranical rule. Americans and Theosophists believe that Independence plus Toleration equals Liberty.

Webster's definition of discountenance is, "to frown at, to treat coldly, to refuse to support, to put to shame, to give influence

against." If I understand rightly, the present war is for the purpose of enforcing toleration. The predominant sentiment in American soldiers and officers from the President of the United States down, and among those at home, including the women, is not vengeance but mercy. As I understand, this is the first war waged for a principle. In that case Theosophists should most emphatically countenance it by giving it their support. The principle object of the Theosophical Society is to teach men to tolerate each other's rights, and to help them to understand that liberty is the true state of happiness. Independence and toleration give a man more liberty than anything else. Americans and Theosophists realize this more than any other people. It makes them more generous and courageous. Men who will fight and endure as our men are doing, showing mercy to the enemy as they do, are not fighting for vengeance. They should have the support of Theosophists until the world is brought to understand the true meaning of the word. Autocratic government or selfishness is not conducive to happiness.

Question 119.

What should be the ideal of a Theosophist and what should be his attitude toward the Society? Does the reply to the question depend upon whether he is a member of an inner organization or not? What should I, as an ordinary member, try to do and how can I best help forward the objects of the Society?

L. G.—The question as a whole involves too many points, some of which are altogether irrelevant, if not quite meaningless. For example:

1. The Theosophical Society is not classified into grades of membership. There are no first, second and third, or other number of classes. Some are members of branches and some are members at large; all members are on precisely the same footing and hold the same rank in the Society. The phrase "ordinary member" therefore has no significance and any one is at liberty to consider himself, if he chooses, either an ordinary or an "extraordinary" member, provided he accords the same privilege to all the others.

2. The Theosophical Society knows nothing of any "inner" or otherwise qualified organizations, as any portion of itself. The individual members may belong to as many organizations, inner, or outer, secret or public, as they choose—whether Masonic or Salvation Army, Rosicrucian or the Methodist Church, provided they adhere in good faith to the declared purposes of the Society.

The ideals of a Theosophist, like the ideals of any man, will naturally vary with the individual and depend largely upon his mental and moral condition and aptitudes and the circumstances of his life. The matter is therefore to a considerable extent a personal one—but integrating the conditions of Theosophists in general, the reply to what should be their ideal, may best be answered by referring to the fundamental principles and purposes of Theosophy.

The former may be summed up in the phrase "The Unity of the Universe and the Brotherhood of Man." All nature is one, with a common and divine origin and a like destiny, though in successive waves or cycles of progress. The innate perception and conviction of this universal fact constitute the basis of Theosophy, and its practical recognition in the making of it a constant and enduring force and principle of action in the case of an individual, constitute him a Theosophist, whether he be formerly admitted to membership or not.

The corollary of the Brotherhood of Man is manifestly Altruism and this involves not merely the doing to others as one would wish done to him, but carries the ideal a step further, and suggests that preference be given a brother's interest over one's own. From this point of view it would be difficult to define a Theosophist's ideal without broadly including everything commonly classified among the virtues—love, charity, compassion, toleration, truthfulness—and as broadly excluding everything false, uncharitable, selfish, mean, malicious or slanderous. The Theosophist will therefore endeavor to practise the virtues and abjure the vices, and will best conserve the interests of the Society, by constituting himself an example of right living and using such influence as he may possess or succeed in acquiring toward inducing others to adopt a like course of action.

In other words his ideal will be, by all means in his power, to elevate himself on the moral and mental planes in order that he, by precept and example, may be enabled to do a like service to his fellows.

In these directions the subsidiary purposes of the Society will be found to furnish invaluable aid.

The Study of Religion, Science and Philosophy, if sincerely directed to that end, cannot fail to result in self-advancement and a corresponding ability to aid others; and the altruistic investigation of faculties latent in man, and as yet partly unknown and undeveloped, will give to the conscientious student and lover of his kind, the use of an instrument of enormous power for the doing of good.

J. A. Jowett.—The motto of the Theosophical Society is "There is no religion higher than Truth."

The ideal of a Theosophist should therefore be Truth. A Theosophist should be a searcher after Truth; he should try to be a true man or woman in all the relations of life. All Theosophists accept as a Truth the brotherhood of humanity. If this be a Truth it must not only be recognized intellectually but investigated from every point, so that we can ascertain our obligations to the Society and to humanity. As Truth cannot be inconsistent with Truth, the foundation of brotherhood must be based upon Truth between brethren. This can easily be seen, for deception, duplicity and falsehood, destroy confidence and trust, and how can a brotherhood exist without mutual confidence and trust? This is so plain and simple that it is difficult to understand how so many members have deluded themselves with the idea that they can serve the Truth by deception, duplicity and falsehood. As a Christian friend of mine said, a lie is always evil and wicked in itself. Any deception or duplicity or deceit is, from its very nature, a lie, as such methods can only be used to mislead and deceive.

The attitude of the Theosophist toward his brethren and the Society should be that of helpfulness, in their mutual search for Truth, in their struggle to live that higher life to which their search for Truth leads them, and to help the Society in every way to spread a knowledge of the Truth relating to the nature of man and his destiny and the real object of life.

The answer to this question does not in any way depend upon whether the questioner is a member of an inner organization or not. If a member of an inner organization, it can only mean that he recognizes more fully the Truth of the teachings of Theosophy, and is more earnest in his study and in his work for the Society in consequence.

Many sincere members soon realize that the teachings of Brotherhood, Reincarnation and Karma explain so many of the mysteries of life, afford such a true basis for ethics, and are so helpful to themselves, that they lose no opportunity for presenting them to their friends and the public, and try in every way to call attention to Theosophy as the true science of life, and to the Theosophical Society as the agent bringing the important Truths in that Philosophy to the attention of the world.

It is our duty as members of the Society to help that Society with our means, energy and thought and to spread the true Philosophy of life. It is scarcely necessary to say that brotherhood is incom-

patible with despotism, and responsibility under Karma with dictation by others, except so far as it accords with our own convictions.

G. L. G.—Some while ago, in a semi-spiritualistic pamphlet, I came across a few lines which, broadly speaking, answer this question for me. "True manhood I believe to be this: to build up in your thoughts an ideal, then to constantly strive to make your life a realization of that ideal." The first thing a Theosophist should do is *to form an ideal*, not a vague, far-away something, which he may half regretfully, half complacently believe to be impossible of attainment; but a definite, clear-cut object, varying of course, according to the temperament and character of the man who makes it. What it is matters not, so long as it be higher and better than that which he has and is—and so long as he concentrates the full power of his nature upon its realization. As the man so working attains this ideal, he will find growing out of it another correspondingly higher, and so on indefinitely—as far as human thought can reach. In this manner a steady, consecutive growth will be ensured. He will not be one of those giant weeds that spring up in the night, only to wither when the noon day sun pours full upon it. The ideals of too many are so: born of emotion alone, nourished in a pyschic hot-bed, and usually a source of gravest danger if not of ultimate destruction. Nature works slowly and surely, not by leaps, and we have been told to study nature and work with her. The cases we see of sudden unfoldment are those where growth has already taken place, and the soul, with all its stores of knowledge and experience, attained in the past, finally succeeds in commanding the personality. Those of us who believe in Masters and look to them as perfected men, have an ideal already formed to work towards; those who do not, can find innumerable types of noble and elevated thought, character and life. But the main point is that the ideal must be clearly defined, ardently desired and unfalteringly striven for. And in the fulness of time the step attained, he will see that "wherever we stand there are always higher peaks of effort still towering beyond, lost in the mists of cloud," as one who has traveled this path has sent us back word.

J. D. Bond.—Of course one should not be dogmatic even in regard to ideals. After all, ideals are our own and not another's.

Question 1. A plain, simple ideal of a Theosophist would be, an ever loving kind and compassionate being, tolerant of another's opinion, even if it did not agree with his; charitable in mind and purse; ever ready to help, to the best of his ability, those who are passing through the trying ordeals of life.

Question 2. As the body is only a temporary vehicle or instrument for the Ego to use as it advances in evolution, so the T. S. is only an instrument to be used by many Egos for work in this world to help along the evolution of all humanity. These Egos should by their united effort and harmony constitute but one body.

Question 3. No! An ideal Theosophist need not be a memberof any society. On this subject H. P. B. says: "This does not imply that outside of the Theosophical Society and the inner circle there are no Theosophists, for there are, and more than people know of."

Question 4. You should live the life that will by precept and example help others to live better lives. "Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and the bread that feeds the shadow, without a teacher, hope, or consolation and—let him hear the Law." In this way you can help in a simple unostentatious manner everyone that comes within the reach of your cabletow—and also the objects of the Society.

THEOSOPHICAL NEWS AND WORK.

The most important event of the past month, in the field of the Theosophical Societies' activities, was the Fourth Annual Convention of the T. S. in Europe. Nineteen Branches were represented, either by delegates or by proxies, excluding the Branches in Norway, with seven votes, which were collectively represented. Mr. Trood moved and Mr. Thomas Green seconded a motion for the adoption of the Amendment of the Constitution of the T. S. in Europe by substituting for the wording thereof as it then existed the Declaration recommended by the Fourth Annual General Meeting of the T. S. in England as printed in the Official Report of that Meeting.

The proposed Amendment was carried unanimously.

A letter from Dr. Franz Hartman on behalf of the T. S. in Germany was read. He stated that the members in Germany were all well pleased with the proposed amended Constitution, and would join in the Federation of the T. S. in Europe as soon as the T. S. in Germany is formally constituted.

A telegram conveying the greetings of the T. S. in Europe (Sweden) was received during the meeting.

The proceedings were most harmonious throughout, and this in spite of the fact that HARMONY was not once talked about!

REVIEW.

The English Theosophist for September is a really excellent number. We strongly advise our readers to become subscribers. They will get far more than fifty cents worth of value out of each issue, judging by the standard now being maintained, while that is actually the cost of a yearly subscription. "True

and False Asceticism," by W. A. B., draws some valuable distinctions and shows understanding of the subject. "Theosophical Work," by John Smith, calls attention to the error of confusing "work" with mere propaganda—work including propaganda but neither ending nor beginning with it. The article on "The Stanzas of Dzyan" is intended for students, and will be appreciated by them. "The Tell-Tale Picture Gallery," one of the mystical and fascinating stories written by W. Q. Judge under the pseudonym of Bryan Kinnavan, is reprinted from an old number of *The Path*. Read it, and so get once more into touch with that man's soul. (G.)

RECEIVING THE FORUM.

Complaints have reached this office that THE FORUM is not received by members who consider themselves entitled to receive it. In nearly every such instance the omission has been found, on enquiry, to have been due to the fact that these members had not filled out and sent to the President, Dr. J. D. Buck, the form of affirmation of membership in the T. S. A., which was first inserted in the June issue.

When this has been explained, more than one member has replied, "But surely 'they' ought to have known that I am a member and that I stand by the old Society." What "they" ought to have known is one thing; what "they" do know is another. And the fact remains that omniscience is not a necessary qualification for holding office in the T. S. Furthermore, records have to be kept, and officers themselves, recognizing this fact, have filled out the form in question.

No one who has failed to do this is entitled to receive the FORUM, and although heretofore some exceptions have been made,

Notice is hereby given

that hereafter THE FORUM will be sent to those only who have complied with the necessary condition by writing out and sending the following statement to the President of the Society:

DR. J. D. BUCK, *President,*
116 West Seventh Street,
Cincinnati, Ohio.

Dear Sir and Brother:

I desire hereby to affirm my membership in the Theosophical Society in America, as organized and constituted by the Convention at Cincinnati, May 29, 1898.

(Name and full address.)

BOOKS AND PAMPHLETS.

The Secret Doctrine, (Vols. I, II and Index), *H. P. Blavatsky*,	$12.50
Isis Unveiled, *H. P. Blavatsky*	7.50
Key to Theosophy, *H. P. Blavatsky*	1.50
The Voice of the Silence, *H. P. Blavatsky*	.75
Studies in Occultism, *H. P. Blavatsky*, (6 Vols. at 35 cents)	1.50
The Ocean of Theosophy, *W. Q. Judge*, paper 25 cents ; cloth	.50
Bhagavad Gita, trs. by *W. Q. Judge*, leather	.75
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